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ABSTRACT

Included in this packet sent to participants of the First National (American) Indian Education Conference (held in Minneapolis, Minnesota, November 20-21, 1969) are: summaries; statements; points of interest; recommendations or resolutions given to the Planning Committee by each workshop chairman; and an evaluation form. Each workshop report is presented separately under the headings of "Objectives of the Participants" and/or "Recommendations". Reports are presented for the following workshops: (1) Community Control/Parent Participation; (2) Special Programs; (3) School Administration: A Leadership Calling for Indian Educators; (4) College Students: Indian Students Today, Indian Leaders Tomorrow; (5) Book Evaluation; (6) Public Schools for Indian Youth: Passport to Prosperity or Destiny for a Drop-out; (7) Speak-Out: Forum for Expression of Ideas by Indian People; (8) Bureau of Indian Affairs (BIA); BIA Schools, Problems, and Solutions; (9) Vocational Education: The Choice is There; (10) Indian Teachers for Indian Children; (11) Indian Education in Correctional Institutions; (12) Curriculum: Does American Indian Heritage Hold Its Proper Place within the Schools?; (13) A New Approach to Indian Education: Project Red Lake Seven; (14) University and Indian Education; (15) Indian Values: Where in Indian Education. (JC)

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[Report of 1st National Indian Education Conference]

December 17, 1969

Dear Participant of the first National Indian Education Conference:

Enclosed is a packet from the first National Indian Education Conference. Included are summaries, statements, points of interests, recommendations, or resolutions given to the planning committee by each workshop chairman. Included also are the statements written by the participants on the slips handed out by each chairman at the beginning of the workshop and collected at the end of each session. The planning committee wished to pass these comments on to you as they are of interest.

Missing from the conference report packet are reports from workshop chairmen: Charles Deegan - American Indian Movement, Minneapolis, Minnesota; Raymond de Ferry - Wisconsin Indian Youth Council, Eau Claire, Wisconsin; Willard Scott - Director Indian Education, Santa Fe, New Mexico; Frank Ducheneaux, Jr. - Congressional Specialist, Washington D. C.; and [redacted]

These reports, regretably, were not received as yet by December 17, and as reports of the conference should go out quite soon, it was decided not to wait any longer.

The planning committee wishes to thank you for coming to the first National Indian Education Conference. Plan on attending the second NIEC.

Sincerely,

The National Indian Education Conference Planning Committee:
Rosemary Christensen (Wisconsin Chippewa)
Will Antell (Minnesota Chippewa)
Bernie Bear (Wisconsin Chippewa)
John Buckanaga (Minnesota Chippewa)
Ted Mahto (Minnesota Chippewa/Sioux)
Larry Martin (Wisconsin Chippewa)
Ruth Myers (Minnesota Chippewa)

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Enclosures

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EVALUATION FORM

The First National Indian
Education Conference

November 20-21, 1969

We would appreciate your help in evaluating the recent National Indian Education Conference held November 20-21, 1969, at the Leamington Hotel here in Minneapolis so that Conference recommendations can be completed and plans for future programs can be made. Please complete the following questions and return to us in the enclosed self-addressed envelope.

PROGRAM CONTENT

Please rate each topic and speaker on a scale ranging from 1-5.

I. Workshop Sessions - Please check and evaluate the one you attended.

_____ a. Community Control/Parent Participation - Dillon Platero, Chairman

_____ b. Special Programs: Upward Bound, STAIRS, PRIDE, Headstart - Robert Powless, Chairman

_____ c. School Boards and Indian Participation - Ted Mahto, Chairman

_____ d. A.I.M.: Is Militancy the Answer? - Charles Deegan, Chairman

1 - poor
2 - fair
3 - good
4 - very good
5 - excellent

Comments:

II. Workshop Sessions - Please check and evaluate the one you attended.

_____ a. Teachers: Indian Teachers for Indian Children - Donald D. Ross, Chairman

_____ b. School Administration: A Leadership Calling for Indian Educators - Bert Corcoran, Chairman

_____ c. College Students: Indian Students Today, Indian Leaders Tomorrow - Raymond de Perry, Chairman

_____ d. Indian Education in Correctional Institutions - Adam Nordwall, Chairman

1 - poor
2 - fair
3 - good
4 - very good
5 - excellent

Comments:

III. General Sessions

a. ADDRESS BY SENATOR WALTER F. MONDALE

1 - poor
2 - fair
3 - good
4 - very good
5 - excellent

Comments:

b. ADDRESS BY PROFESSOR N. SCOTT MOMADAY

1 - poor
2 - fair
3 - good
4 - very good
5 - excellent

Comments:

IV. Workshop Sessions - Check and evaluate the one you attended.

____ a. Book Evaluation - Brother Edward Red Owl, Chairman

____ b. Curriculum: Does American Indian heritage hold its proper place within the schools? - Dan Honahni, Chairman

____ c. Public Schools: For Indian Youth - Passport to Prosperity or Destiny for a Drop-Out - Richard E. Timm, Chairman

____ d. Speak-Out: Forum for Expression - Lotsee Smith, Chairman

1 - poor
2 - fair
3 - good
4 - very good
5 - excellent

Comments:

V. Workshop Sessions - Check and evaluate the one you attended.

____ a. Legislation for Indian Education - Frank Ducheneaux, Chairman

____ b. Project Red Lake Seven - Pete Petrafeso, Chairman

____ c. The University and Indian Education - Ned A. Hatathli, Chairman

____ d. B.I.A.: Schools/Problems and Solutions - William Benham, Chairman

1 - poor
2 - fair
3 - good
4 - very good
5 - excellent

Comments:

VI. General Sessions

a. ADDRESS BY COMMISSIONER BRUCE

1 - poor
2 - fair
3 - good
4 - very good
5 - excellent

Comments:

b. ADDRESS BY WILL ANTELL

1 - poor
2 - fair
3 - good
4 - very good
5 - excellent

Comments:

VII. Workshop Sessions - Check and evaluate the one you attended.

_____ a. Indian Education at the State Department Level - Willard A. Scott, Chairman

_____ b. Speak-Out: Forum for Expression - Herschel Sahmaunt, Chairman

_____ c. Indian Values: Where in Indian Education - John Bryde, Chairman

_____ d. Vocational Education: There is a Choice - David Risling, Chairman

1 - poor
2 - fair
3 - good
4 - very good
5 - excellent

Comments:

VIII. General Sessions

a. ADDRESS BY ROBERT BENNETT

1 - poor
2 - fair
3 - good
4 - very good
5 - excellent

Comments:

b. Operation Mop-Up: Conference Recommendations - Ada Deer, Chairman

1 - poor
2 - fair
3 - good
4 - very good
5 - excellent

Comments:

CONFERENCE FORMAT

1. Should changes be made in the format of future Conferences?

2. What topics would you suggest for workshop sessions at the next Conference?

3. In what ways did this Conference help you to work toward improving your child's education?

4. Do you have any other suggestions or comments?

December 3, 1969

OBJECTIVES OF THE PARTICIPANTS

#1 Community Control/Parent Participation

Write to state (Minn.) teacher colleges and inquire into their programs which train teachers (both Indian and White) for effective (i.e. experimental? progressive?) teaching on Indian reservations --Jan. 5, 1970

Investigate the orientation to the world of work theory as it relates to all special needs student in the state of Minn. -- June 1

OBJECTIVES OF THE PARTICIPANTS

#2 Special Programs

Consult with other Project Directors of Indian Upward Bound programs -- 11/21/69

Junior High Indian social class -- June 1

Upward Bound Program -- ?

Finish college first of all -- ?

Have not yet decided

To find out more about the program -- Nov. 20, 1969

To gain better knowledge of some of the special programs offered for Indians -- 12/20/69

Involvement in Upward Bound -- ?

To implement the Indian Education Program developed by U of M in our institution -- Jan, 1970

Will plan and arrange for a spring Symposium concerning Indian Education at Carleton -- Spring, 1970

I am a member of the Library Services for Minn. Indians Inst. and have many objectives as a part of that program. However, I am interested in community/educational special programs too.

Learn more about being of service to the Indian people and understand them.

To broaden my understanding of and improve my ability to work with Indian students

Special services for minority students at the college level. As much support as feasible.

I feel that you can't write a specific date because the process of objectives is on going. Objectives that are set up should be the kind that you can strive for everyday. With the acquisition of more knowledge and skills, you strive to improve those objectives. Objectives as I see it are two-fold: long-range and short term. Short term objectives may be accomplished in a shorter thime period but, in order, to progress, another objective is determined to take the place of the one you reached or maybe a combination of the two.

Inform the School Board Human Relations Committee, Dist. #281, about these Special Programs -- Dec. 15, 1969

OBJECTIVES OF THE PARTICIPANTS

#6 School Administration: A Leadership Calling for Indian Educators

Read, as soon as possible, all 18 goals of GLITC Ed. Comm -- Nov.

To do all possible to see our ungraded school at Ind. Dist. #707 at Nett Lake work -- Sept. 6, 1969

Learn about change in Indian School administration -- 11/20/69

Visit Indian centers. Promote better understanding and knowledge of Indians through reading in the schools -- June 1

Inform community about the need of Indian administrators. Represent to those in administration to devis another system of grading, etc.

Constrict visit of Am. Indian to be used in V. S. HISTORY IN PUBLIC SCHOOLS. PLEASE HELP!! -- Sept. 1970

Promote change in school curriculum -- April, 1970

To encourage Indian youth to strive for education beyond grade school - Indian Educators available now - to push for revision of textbooks now used.

Use your Ind. experts = Ind. People (uncertified) revise textbooks to tell the truth about Ind. History encourage Ind. to speak for themselves.

My own awareness. I've got to find out a lot before I know my specific objectives or even a positive major -- tomorrow, life time

Find out what the problems of the administrator in an Indian school really are? Are they different from the problems in a white school?

To attempt to eradicate part of the ideas of accepted standards determined by unflexible people -- Sept. 1, 1969

Only a question - How to motivate students to go to college? At the present time we are attempting to upgrade or have additional college level classes for students and adults. We want a community college. How do we go about getting the support in work toward this.

Redesign a course in school administration I teach at the Univ. of Minn. to de-emphasize competition and emphasize cooperation and application -- April, 1970

To use my knowledge prior to the accomplishment of my years of college, to help my own people -- Nov. 20, 1969

OBJECTIVES FOR THE PARTICIPANTS

#7 College Students: Indian Students Today, Indian Leaders Tomorrow

Administration of our college is working in long-range planning to recruit Indian students enrolled at college of Saint Teresa - Winona. We are also planning a workshop (Seminar 1) for our Sisters to acquaint them with the Indian needs and explore possibilities of what we can do and will do -- ?

College education -- 1972

Some of the possible solutions to the problems on campus in South Dakota and the U. S. -- Nov. 20, 1969

I work 30 hours a week as Indian counselor at U.C. Berkeley plus being a full-time student. That's enough.

Obtain Ph.D in sociology -- Aug. 1971

Get in touch with some Dart Mouth alumni -- Jan. 1

I am involved in a VISTA in-service training program in the area of Indian education in order to develop programs in relation to VISTA in Oneida and Leech Lake.

Set up a college (Indian) student advisory board to governor's office in Washington state and set up N. W. Indian Student Leaders' Conference -- September, 1970

Gather material and help plan Spring Symposium -- Spring 1970

I will graduate from 12 to 15 Indian students with doctors degrees (we have both graduate and under graduate programs) -- 1975

Ele Ed. teacher -- 11-20-69

Library Science student

OBJECTIVES OF THE PARTICIPANTS

#9 Book Evaluation

Follow thru with the work I have done at Phillips Junior High (Mpls.) since our Library Inst. for Minn. Indians for librarians last summer. So far Civics, Home Ec., Music and Social studies teachers have been using materials already acquired -- 6/69

Use authentic resource persons and texts. Open class on Indian costume - study and construction. (Home economics clothings - South High School -- March, 1970

Locate three manuscripts by American Indians, or cultural or historical subjects for recommending to publishers. For adults, or children, or both -- July 1, 1970

Understanding of Indian culture and values (Ele. Ed. teahcer) -- 10-20-69

Continue to prepare slides, films, and tapes to be used as resource materials. Suggest a state department clearing house of current resource materials -- June 1- 70

Order for Kerlan collection as many titles as possible relating to Indians for children - both well and poorly written - to have in permanent collection for researchers and students -- Summer, 1969

Our Winnebagos are in dire need of so many basics that we welcome help in any area. High school people in our community are exposed 1-1/2 pages of Indian history in four years. SOS

Just get together and perhaps publish what we have as source material (literature) and maybe the materials available to the public of the area - Ariz. and New Mexico -- June 1970

To implement library materials on American Indian culture and heritage into our local high school curriculum. Method or strategy: suggested unit titles with a complete bibliography for each project. These projects would be specifically for listed courses in classes grades 7 through 12 -- March 1, 1970

Check my library collection for bias. Set up Indian corner with "good materials" and news of Indian. Have an Indian week with plays, legends, stories, knowledge. Will visit a reservation -- June 1970

Bibliography of materials on and about Native-Americans in the Luther College library. Evaluation of these materials. Compilation of similar bibliographies for the thirteen high schools with which the college's Upward Bound program. Instigation of similar evaluations of these materials in high school libraries. Encourage the college's Education Department to review its teacher training curricula and objectives -- Sept. 1, 1970

#9 Book Evaluation (cont.) -2-

I have completely checked all books in the children's room with reference to Indians, reordered, tossed and I hope removed the worst, replaced the best and added new ones. But I need more sources, bibliographies, etc. to continue this task. Any suggestions would be appreciated. I would like to see a list sent to all public libraries from a state source e.g. Main Libraray Division which would list some or all of the worst examples of misinterpretation and obliteration of the Indian.

Convey to my colleagues (planning Teacher Corps program for implementation June 1970) the need to consider treatment of accuracy in print regarding Indian history, culture, etc. -- 11/26/69

Evaluate literature of and about the misrepresented minorities (emphasizing the American Indian) with college students -- Feb. 1970

To seek out reliable source as to the history of Indians in the state of Maine or Acadia (in general) -- June 30, 1970

The promotion, the acquiring, and use of books presenting proper picture of Indians in all areas of our college library collections. Classes aware of Indian values -- June 1, 1969

Continue study and work from Lib. Institute in all areas - both school and private life -- June 70 and on

Publish my first grade Indian Reader -- June, 1969

With some college students to explore available books concerning the Indian and help them to become sensitive to the tone of these books. This is part of an Interim course called "The Literature of and about the Misrepresented minorities" -- Feb. 1, 1970

To build a strong collection, hopefully accurate, of books relating to American Indian will devote special funds to the project -- from this date on

Work towards changing teacher certification to include training in human relations, minorities, etc.

Go to Task Force office and library, get materials and prepare a unit on Minn. Indians for my fourth graders. I realize there may be some films that will be helpful - will look into it. Also resource volunteers. I will do all I can to share with others about what I learned today. Thank you - this very important conference is a marvelous motivator -- more are needed.-- Jan. 5, 1970

I am in the Library Institute and have too many objectives to list.

Am member of Librarians group responsible for publishing of books on Indians.

As a librarian in a school, I plan to acquire as many books on Indians and their culture as possible, to display them prominently, and to urge students and teachers to read them -- Jan. 1, 1970

I'm attending the Library Institute for Minnesota Indians and I have too many other obligations

Teachers for change hopes to have a workshop on Indian Education. Eliminate some more racist books -- Jan. 1, 1970

Become better informed, read and evaluate Indian materials -- 2-1-70

Talk with Education Department at Dakota State and persuade them to become active in changing the inaccuracies in today's textbook -- 11-28-69

Evaluate textbooks in high schools, read more books about Indians, promote more reading of books about Indians among Indians and non-Indians through the library -- June 1

Assist Mpls. textbook committees and librarians, acquire the best materials (print and non-print) for teaching children and young people a truthful knowledge of the Indian -- Sept 1971

Take textbooks out of Cass Lake School System and have them read by older and younger Indian people to try and evaluate them and perhaps, if needed, make suggestions to school officials and school board -- Jan 15, 70

Evaluate eight texts from grades 1 thru 12 used in the Owatonna Public School Social Science Program with regard to their treatment of Amer. Indian culture. To be submitted to D. E. Hoebel, Anthro. Dept. U. of Minn., for correction and evaluation -- Dec. 1, 1969

I will help this Minneapolis League of Women Voters write on up-to-date books about Indians in Minnesota. It includes an historical overview and up-to-date urban and reservation information. I will also publicize my study of 1967 of "The Indian Image in Elementary Textbooks" -- June 1, 1970

Teach - a course at Northwestern Univ on Indian Education to undergraduates in the School of Education -- June 1970

Obtain and compile opinion of one Mpls. school (El.) in terms of bias of textbooks toward minorities; can they suggest possible changes? -- April 1, 1970

While teaching I wrote with the help of my Indian pupils Soc. St. course stressing Indian culture values.

I put in all my working hours trying to convey respect for various cultural systems, specifically those of the American Indian past as a background to respect and understanding for living peoples, to decrease ethnocentism and increase understanding of what it means to be a human being. I call this anthropology. I also have spent many years learning to test and evaluate truth about cultures which I try to convey. I have been making purchase orders for the college library suitable for checking information with highest priority on the American Indian.-- everyday

To create a real enthusiasm for reading among our Indian kids at South -- Tomorrow, or sooner hope to

To make Indian and non-Indian children aware of the wealth of enjoyment and knowledge available in the collection of Indian books -- June 1, 1970

Promote text evaluation through St. Cloud Human Rights Commission - emphasis: treatment of minorities. The Sociology-Anthropology Dept. is continuing to stock our library with books related to the American Indian, especially (in Central Minnesota) the Chippewa. I will be talking to classes, my own and others, about minority groups, including the American Indian, and the maltreatment of the Indian in (a) the mass media, (b) texts, etc. is a major part of what I intend to say. In fact, my Ph. D. dissertation included precisely such content. I mention the maltreatment of the Indian as a matter of course. I am also, increasingly, dealing with Indian cultures and contributors. We're introducing in our dept. curriculum a new course called "Contemporary Minority Groups." This includes the American Indian. More specifically, I'll do my best to speak to some of the people in the School of Education to promote curriculum change and increased minority group contact (decidedly including the Indian).

OBJECTIVES FOR THE PARTICIPANTS

#11 Public Schools: For Indian Youth; passport to prosperity or destiny for a drop-out

Ask Mr. Harris to speak to a group of Wisconsin educators and teachers of Indian children. -- July

Indian Evaluation Committee on Jicarillo Apache reservation schools. -- as soon as possible

To have my Indian students become aware that there is a future for them in the educational world. -- I can't set a specific date, because with some it takes longer than others.

Indian counselor aides at North High in Minneapolis if the children desire. -- December 1

Share ideas and techniques with educational personnel in Wisconsin. -- January 1, 1970

Please send as many materials about recommendations for Indian education as recommended by Indian Advisory Committee. I'm involved in an EPDA Fellowship Program and the majority of us are teaching in BIA or reservation schools. We also want to take a good look at curriculum and materials.

Support, contribute to, or create a compilation of material to give to teachers in Minneapolis school system on the Indian child in the city, including a survey of Chippewa and Sioux history in Minnesota, teacher units, etc., etc. MAYBE!! -- September 1970

I am involved in a VISTA inservice training program in Indian Education, the goal of which is to develop ideas for VISTA projects in Oneida and Leech Lake.

To gain any information I can that will help me in teaching white students to have respect and information other than the stereotyped information they already have. Is there any chance that I could get hold of the packet (Indian Education Week) you mentioned would be given to all Minneapolis Public School teachers? I feel it would be beneficial to my students in Literature of Minority Groups. -- January 1970

Structure a complete course on college level (perhaps also suitable for senior and junior high school) on Indian Culture and Heritage. Am in graduate program at U. of North Dakota, Grand Forks, N. D. 58201 and participant in year-long Inst. on Indian Library Resources, U. of Minnesota. Am gathering body of American Indian-written modern literature, and a bibliography on Indian subjects. I teach two classes of college Comp. and am using Indian Culture units. Am myself a Sioux and was a high school teacher on Indian Reservation, western N. D. I've worked closely with our University's Indian students. Our U. of N. D. Indian Ass'n. (student group) has speakers' bureau and our local organizations can draw on these students as source people. Am including field trips also as part of the college course I am structuring. Our University, unlike U. of Minn., does not have a Dept. of Indian Studies, but is beginning to use single courses such as one on Black Writers, as a breakthrough. We hope to have such a course, or courses, very soon at U. of N. D., regarding American Indian contributions, history, culture, modern directions, etc. for all students, as an elective, not just for Indian students. Our local Indian students represent many tribes. Some are very articulate, fine resource people, and know their tribal traditions. -- August, 1970

OBJECTIVES FOR THE PARTICIPANTS

#12 Speak-Out: Forum for expression of ideas by Indian people

Sound off in my Indian History-Culture class. Discussion of prejudice and discrimination in Cloquet. -- Monday, November 24

Carleton students will begin a tutoring program at the North Side Community Center with junior high school students. -- November 22

Continue my endeavor to keep Indian heritage and culture part of their life. -- November 20, 1969

To become more active in Indian affairs in Minneapolis.

Get on radio with my friend about how people must overcome or develop their human nature:

vanity --- humility
jealousy --- understanding
lust --- love
greed --- kindness

-- September 1970

Get industry on every Minnesota reservation for all men who want to work. I would like to see an all Indian University for the nation, funded by the Robert Kennedy Memorial monies and others, run by all Indians. — 1974

I have to know something before I can do anything. There is a place for me, but I need education first. This conference is a way for me to find out what is happening, giving me ideas, and show in what areas I can educate myself. Maybe I'm just riding along, but it sure is helping my future. Both immediate and later. -- tommorow and my life

Publication of completed manuscript of book of poems to be called Miss Liberey, Meet Crazy Horse; and further study and imaginative works of the value and nature of Indianhood in the present world. -- a year or two

Assist in change of teacher preparation at M.S.U., namely in terms of white consciousness of white value systems in reference to "minority" groups and differing cultures. This is a "support" action for Indians doing Indian education content and process -- self determination is the name of the game. (Game in a very positive sense of that word -- "working out".) -- January 1970

Complete Ford Fellowship year and put to exercise the tremendous amount of experience gained in seeking out why Indian students drop-out of school back in Maine. -- June 1970

To organize a parent group to prepare more Indians to serve on public school boards.

#12 Speak-Out: Forum for expression of ideas by Indian people (cont.)

When the Indian of the American continent becomes educated, he will light the whole world. He will contribute more to the world culture than did the Arabian peoples after the rise of Mohammed.
-- a paraphrase of a statement by Abdu-Bava, 1912 --

Work out comprehensive self-help program for Indian people in Minnesota through the Coordinating Committee for Indian Concerns. — June 1970

To make a list of resource people in my community who can better help me understand the Indian culture. — November 20

OBJECTIVES OF THE PARTICIPANTS

#16 B.I.A.: B.I.A. - Schools/Problems and Solutions

I am working on TTT (Training Teacher Trainer program) and hope to work continuously in effecting changes in teacher awareness.

Learn about Indian neighborhood in and around Adams School - and other central city schools with Indian students -- May, '69

I shall continue to feel that the BIA is extremely unadequate in the area of education, except for Rough Rock! I am a teacher and writer. I was very impressed with William Benham. He probably stands bearly alone as a real Indian educator!

Establish an Indian Tribal Cooperative for artifacts -- Jan. 1, 69

Establish a progressive and sensitive boarding school for native high school students in Alaska to fill the needs not met by Beltz or any other current schools -- 1973

Revise BIA Educational Policies -- Jan. 1971

Successful tenure as teacher (Teacher Corps) in Mpls. school district - aided by insights gained at this conference.

To become an effective inner-city teacher with a special focus on the urban Indian -- Aug., 1971

Become more specific in my objective for the improvement of Ed.

Consultants help

Involvement with Indian community working with Indian youth -- June '69

Write to my Congressman about establishing the Bureau of Indian Affairs as a special and separate department of government -- Jan. 1, 1970

A bi-cultural school study -- Sept. 1, 1970

Continue being Indian in spite of B.I.A. and its long-range goals -- 1984

My objective in coming here was to learn whatever I could about problems, etc. pertaining to education of Indian Americans. I am learning and I intend to spread what the American Indian wants and needs - not what we want for them. In January, our department is having an interim program - Life & Culture of the American Indian - so I am sure I will have ample opportunity to do something constructive -this does not mean we will stop in February! -- ?

Visit BIA schools nearest to my comm -- and work for better communication between the Indian American and Black American Comm. -- Jan. 30, 1969

Seek employment with BIA -- 6-12-69

OBJECTIVES OF THE PARTICIPANTS

#20 Vocational Education: The Choice is There

Write project for training program at a Job Corps camp. -- Jan. 1

Reestablish Adult Educ. Program for Montana Indian. Strengthen the office of the State Director of Indian Educ. Work with state camps committee to give real emphasis to establishment of manpower programs on reservations and in state. -- Jan. 1, 1971

To revitalize the voc. ed. program at the Oglala Community High School with help of staff, parents, and students. -- Feb. 1970

Design a plan; more vocational courses to be offered in my school. -- 11-21-69

Through ABE Program to assist participatin Indians to become more vocationally competent. Since I was a Business Educ. teacher in H. S., to enrich the ABC curriculum with teaching actual business skills, time and money management and pre-orientation to the world of economics. -- July 1, 1970

Acquaint those in charge of the high school and college students with programs and curriculum desirable to the children and students in the local area -- Nov. 21

Help Indians help themselves through vocational training - community and area development correlation.

Meet with students to inform them of vocational educational opportunities. Urge high schools to develop vocational exploration courses and employ competant counselors.

To have an employment assistant officer placed on our reservation to help those young people that want vocational training. Provide scholarship grants for vocational training from tribal scholarship funds -- December 1, 1970

#1 WORKSHOP ON COMMUNITY CONTROL/PARENT PARTICIPATION

Dillon Platero, Chairman
November 20, 1969

(16)

RECOMMENDATIONS FOR INDIAN LEADERS ESTABLISHING AND EVALUATING LOCALLY CONTROLLED COMMUNITY SCHOOLS

Of the more than 800 participants at the recent National Indian Education Conference held in Minneapolis, Minnesota, more than half of the delegates were Indians. Involvement was very strong. Indian representation was national in scope representing both tribal and off-reservation areas. The age range of participants from very young (high school students) to very old experienced tribal leaders with background in Indian affairs ranging from complete novices to a high degree of sophistication. From the many forward thinking exchanges among conference members the following recommendations have been synthesized and are advanced as suggested guidelines for Indian leaders in establishing local control of community schools.

RECOMMENDATIONS

1. Establishment through Tribal elected political process, educational agencies, or Indian non-profit organizations of evaluation teams.

Which teams would evaluate for each tribe those schools in which their children are enrolled. In particular, committees would focus attention on the relevancy of the materials being taught and the psychological atmosphere of the school. They would also investigate whether the expressed needs of their own Indian people were being met.

2. Establishment of Local and State Educational Associations.

Indian conferees should initiate formation of local and state education committees and associations where these do not already exist.

These committees would work towards the goal of cultural pluralism. While improving the educational level of their people they would assure retention of their essential "Indianess" and tribal self-identification.

3. Assumption of Control by Indians.

The Department of the Interior must take definite steps to implement its stated goal of turning over to Indian communities the control and operation of their local schools.

4. Publicizing Special Needs of Indian Students.

The Department of the Interior, through the operation of its schools for Indian students, should more widely publicize relevant programs in an attempt to assist them in meeting unique needs of the Indian people in order to reduce educational dropouts and alienation.

5. Implications of the National Indian Board of Indian Education.

Each conference participant should particularly review among other things, the recommendation for a National Indian Board of Indian Education recently made by the Special Senate Subcommittee on Indian Education. Individual and group recommendations should be sent now both to local Indian officials who should also make their feelings and thoughts known and to congressional representatives.

6. Indian Parents and Children Develop Modern Curriculum Materials Together.

The Indian people themselves should encourage maximum employment of parents in the schools their children attend. They should assist in development of educational materials which deal directly with tribal

concerns. A multi-media enrichment program should be used to supplement textbooks through audio-visual presentations Indian cultural activities of all types. The opportunity to study a student's native Indian language should be provided wherever at all possible.

7. People of Minnesota Commended for Conference.

The initiative shown by the people of Minnesota is to be commended in bringing together Indians and non-Indians committed to the over-all improvement of Indian education in the United States and Canada. They are particularly to be commended for designing the conference so that the participants were the "doers" and themselves set the pace and direction of the total program.

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*Suggested as a reference and/or model is the report of the first all-Indian Statewide Conference on California Indian Education, California Indian Education, Ad Hoc Committee on California Indian Education, California Indian Education Association, 1349, Crawford Road, Modesto, California 95350) Material developed from the "North Folk (California) Conference on Indian Education, October 20-22, 1967.

#2 WORKSHOP ON SPECIAL PROGRAMS

Robert E. Powless, Chairman
November 20, 1969

Recommendations and Suggestions

1. From many of the questions asked one obvious need in the area of Special Programs is apparent. Some individual or group in each local area should develop a directory of special programs available to the people in that area. This should include a brief description of the program, eligibility criteria and appropriate people to contact.

2. Regional and local meetings of Special Program Directors representing all age-level programs and agencies should be held regularly in order to exchange ideas and information and to better coordinate recruitment. Community representatives from Special Program advisory boards, etc. should also take part in these meetings.

3. A list of regional and local consultants should be drawn up to assist community people in proposal writing and program planning, implementation and evaluation.

Donald Ross, Chairman
November 20, 1969

What is being done to help the drop outs? Suspending is not conducive to going back to school again.

Do Indian teachers do a better job of reaching Indian students in a large city system?

Do you feel that all Indian recreation groups for elementary age students in the city as sponsored by community centers as opposed to integrated groups are advantageous? Do you feel there are any advantages for such an all Indian group?

As we watched students in the Red Lake Seven Project, we had many questions which were unanswered.

1. How long has the project been in effect? Has it been evaluated? How? What were the findings? What subject areas seem best suited to this learning situation.

2. Might it be utilized in public schools?

How far can waiving of administrative requirements (also teaching requirements) go for cultural similarity; therefore relation - without jeopardizing administration and teaching technique and the quality of education.

Do you think teachers do not have enough authority over school children?

How can we overcome apathy or shyness of the Indian students of junior high level to increase their awareness of the opportunities available to them to go on to finish their education and/or go on to college or vocational schools whatever they may be interested in. I ask because I am interested in organizing a club for students of Indian ancestory for the purpose of decreasing drop-outs. In Duluth we as yet have no program of this kind.

What are the reasons for dropouts among Indian youth in high school and college.

How can a teacher get students to participate in class discussion?

What colleges and universities make a special effort to train Indian teachers for Indian children?

What special methods should be taught particularly for working and teaching Indian children in teacher preparation - if not in the colleges themselves how about within the Indian community?

Are Indian teachers more necessary in urban environments, because of the greater need for ongoing cultural reinforcement as compared with the reservation?

Do parents in North Dakota have any choice about sending their children to boarding schools away from their home such as children sent to Wapheton, No. Dakota Indian school.

How should white people offer their services to the Indian community?

How can you keep Indian teachers teaching. I have heard many Indian teachers can command much higher salaries elsewhere because they are college-educated teachers.

What is being done by Indian people to provide teaching materials - audio-visual, book, self instructional - for classroom use on Indian culture and history.

Which colleges and universities are involved in progressive teacher training specifically designed for Indian education?

What can parents do now that would contribute or enhance the educational benefits of the Indian student to the fullest?

How can we get more Indian teachers in our public schools in the near future? Is there a program to encourage young Indians to teach?

What strides are being made at college levels to involve the Indian people in workshops that affect not only attitudes but behavior of prospective white teachers in all-Indian or mixed school situation?

What strides are being made in criticizing the educational process in terms of teacher preparation; regarding the traditional techniques of group methods versus individual and personalized teacher methodology?

In line with teacher aide training for Indian men andwomen, the University of North Dakota at Grand Forks is initiating a full-time studies program this coming summer. This is a first for U.N.D. Any interested persons of American Indian descent may inquire at the Education Department, U.N.D., Grand Forks, N.D. 58201

Teacher aide, at all levels, will be trained, and can also earn the two year Associate of Arts degree. For the summer session only, students in this aide training program, of any age, may qualify for a teacher aide position. This is another beginning for providing teacher staffers/teachers of tribal backgrounds to work with children of American Indian descent.

Can parent-liason teachers (without degrees) be hired by school boards to fill the Indian teacher needs?

It was mentioned at the A.I.M. meeting next door that Indian students are being forced by the white people into the education and social welfare fields in college training. They stressed having Indians enter the law field. Yet you stated we have a shortage of Indian teachers. What should be done?

I visited Indian school and Wahpeton, North Dakota and asked what was being done to teach the children pride in their heritage and in themselves, as Indians. The teacher who was Indian was quite surprised at my questions. I found many people in this school unsophisticated about the idea of Indian power and developing a sense of pride in being Indian. Comments?

How can we help Indian children in urban areas? (The children are a very sm minority of the total inner city school. There are large numbers of other minorities and of white children who do not have middle class values).

Many of the Indian children have higher potential than the other children but find it extremely difficult to express themselves or utilize their full potential.

Are sufficient printed materials available for the schools on Indian culture?

Where can on get bibliographies of materials on Indian culture?

How can we weed out untruthful information from existing materials?

Does the white middle class teacher have anything to say to the Indian student? If so, what?

Why don't we train our own personnel. A teacher can train her own aids.

Most full blood Indians speak their language very fluently - why not utilize them as language teachers - let them work as an aide to a "qualified" language teacher. I am a non-Indian teacher who has four Indian aides who teach very well.

Are the federal funds to schools on the reservation sufficient or are they way out of date?

Do Indian teacher trainers perceive their role in training student teachers in any way different from non-Indian trainers?

Could such an approach as accultural psychology (the concept of integrated personality) best be achieved by "group process" of young people and adults who recognized the traditional in themselves and have made a successful adjustment, and are committed to help young people to make the same adjustment. Could an Indian aide to a guidance counsel or help young people toward successful adjustment.

Does the "educated" Indian disassociated himself from their own people? Will the need for teachers, then, increase?

To what extent do you accept the idea that whatever else Indian education should include it should include skills and abilities essential to occupational success in today's technological world?

Are there many Indian teachers employed by the Mpls. public schools, especially in those areas where the Indian population is more heavily concentrated? Are there plans for the near future to perhaps have more Indian teachers and/or aides for those schools?

Can concerned non-Indians help educationally? How?

What is the best source for speakers in the area of Indian history, culture, and tradition?

Presumably better teachers are those who relate to the child and his community through his own background or through training. Therefore, shouldn't all teachers receive training to prepare them to meet the needs of a child regardless of that child's background?

Should Indian people have separate schools - run and operated by Indian people? Would this be most effective?

Should Indian children be prepared for the reality of competition in a foreign society?

#6 WORKSHOP ON SCHOOL ADMINISTRATION:
A LEADERSHIP CALLING FOR INDIAN EDUCATORS

Bert Corcoran, Chairman
November 20, 1969

Points of Agreement

1. Need for more Indian administrators

2. People must make their needs known to school boards

3. Requirements for administrators must be re-evaluated at the college and state department levels

4. Federal monies are available for programs to train school administrators for these are still the certifying agencies.

5. We must find a system or way to recruit more young people in school administration.

Mr. Norwall's report was received after other workshop evaluations were received and compiled.

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#8 WORKSHOP ON INDIAN EDUCATION IN CORRECTIONAL INSTITUTIONS

Chairman: Adam Nordwall
November 20, 1969

There is little doubt that the most forgotten and neglected American Indian on the educational scene is the Indian inmate incarcerated in our state and federal correctional institutions. It also follows that since little or nothing is being done about them that the average American is unaware of their plight.

This workshop session was primarily informational in nature with panel members from Sandstone and Stillwater prisons relating their experiences and problems to the audience in attendance. William Craig, co-chairman of this anel, described a proposal for educational and cultural programs for American Indians in Minnesota correctional institutions called "Project Newgate" which is basically a research and demonstration project to help inmates engage in collegiate level study.

Perhaps the state most active in the area of correctional institution programs is California with its thirteen prisons and camps. The prison visitation program at San Quentin is now ten years old and the following guideline of procedure was discussed to acquaint concerned individuals and organizations who would wish to establish comparable programs in their areas or state.

Procedures: Involving Indian inmates, Indian communities and government (state and federal)

1. Indian inmate sponsor: Organizes Indian inmates, coordinates visitation of outside Indian community, is key person to success of program, should have a knowledge and understanding of the American Indian.

2. Organization of inmates inprison surroundings: Involves Indians on self help basis. Allows individual participation and involvement.
3. Community (Indian) involvement: Establishes monthly or bi-weekly visits. Informational sessions that keeps inmates informed of contemporary activities of local and national scope. Communication with "free" world is maintained in this fashion.
4. Cultural program: Publications, films, tape recordings. Also involves sharing of individual experiences relating to individual tribal activities, legends, spiritual attitudes.
5. Motivation: Through cultural identity and self work coupled with interest and support of "free" Indians further stimulates action. Lends itself to participation in prison academic and vocational programs ... thereby preparing himself for eventual parole.
6. Indian studies courses: Historical perspective, contributions, age of treaties, social and cultural aspects of Indian life.
7. Contract of services: State Department of Corrections and Federal Government (BIA) provides three basic services for Indian inmate upon parole. (Report on "Joint Statement of Principals of Cooperation").
8. Indian Liason Agency: Coordinates programs between state and federal government and community at large. Involves communication at all levels, i.e., prison authorities, state services, prison visitations, etc.

"The American Indian Cultural Group" is the name of the organization at San Quentin prison and they would be happy to send additional information regarding their program to any tribe or organization wishing to communicate with them.

#9 WORKSHOP ON BOOK EVALUATION

Brother Edward Red Owl, Chairman
November 20, 1969

Formation of Positive Action Objectives to be Acted upon by the Participants, and Others Concerned in the Following Manner:

The workshop leader, special panel, and participants of the Textbook Evaluation Workshop after presentation of the material, discussion, and consensus of all present, propose the following objectives for immediate implementation:

1. Participants and especially educators must recognize the fact that Indian Americans are subjected to maltreatment in today's textbooks.

2. Participants and especially educators name the specific areas of maltreatment to consist of the Indian American's obliteration, disembodiment, defamation, and disparagement in textbooks (Cf Article on Textbook Evaluation by Virgil J. Vogel).

3. Participants and especially educators in use of present textbooks will point out the observed inaccuracies to students.

5. Participants and especially educators will describe and submit a detailed plan of action so as to inform peers, faculties, educational organizations, and educational institutes of the need for textbook examination and evaluation.

6. Participants and especially educators will apply knowledge of textbook evaluation to all other types of media; such as films, fimlstrips,

7. Participants and especially educators must seek out and utilize professional and recognized books specifically dealing with Indian studies; namely, in the areas of Indian American history, psychology, language, literature, and social studies (Dr. John F. Bryde's Modern Indian Psychology is not only professional and recognized but directly requested for use.).

8. Participants and especially educators will request bibliographies on Indian American life issues from the Upper Midwest Indian Educational Laboratories, Minnesota Indians Librarians' Institute and other organizations charged with the task of compiling and publishing "Indian" bibliographies.

9. Participants and especially educators must gather and purchase books specifically about Indian Americans in the areas of Indian American history, psychology, anthropology, literature, language, and social studies which are to be available to all people in public and school libraries.

All the above stated positive-action objectives are to be considered both as mandate and resolution subject to immediate implementation in Indian communities on the reservations and in the cities, in public and private educational institutions on all levels, in the formation of Indian American educational policy and normative directives in federal and state legislatures and departments of education, in certification of teachers of Indian Americans, and in terms of a definite and direct appeal to the American public regarding the plight of the Indian American in the textbooks of the schools. Futhermore, let it be firmly resolved that the first National Indian Education Conference as a united body of

professional Indian educators not only endorse but more importantly demand as American citizens the immediate implementation of the above stated objectives.

Guidelines for Evaluating Books About American Indians

The following were developed by the participants in the Library Services Institute for Minnesota Indians, conducted by the Minnesota State Department of Education and the University of Minnesota College of Education, Summer 1969.

1. Would the book help an Indian identify with and be proud of his heritage?
2. Does the book express Indian values? Might the book help an Indian reader to reconcile his own values with conflicting ones?
3. How might the book affect the non-Indian reader's image of Indian people? Does it foster a positive or a negative image of the American Indian?
4. Is the book sympathetic to the distinctive characteristics of Indian culture? In terms of whose values and attitudes is Indian culture being evaluated? His own or those of another culture?
5. Do the illustrations authentically depict Indian ways of life?
6. Is the image of the Indian presented one of a real human being, with strengths and weaknesses, who acts in response of his own nature and his own times?
7. If fictional, are the characters realistically developed? Are situations true or possibly true to Indian ways of life?
8. Are the images of the Indian stereotyped? Of stereotyping, Alvin M. Josephy, Jr. says in his book, THE INDIAN HERITAGE OF AMERICA (Knopf, 1968, p. 8):

   > "More common among most whites are the false understandings and images which they retain about Indians. For many, the moving pictures, television and comic strips have firmly established a stereotype as the true portrait of all Indians: the dour, stoic, warbonneted Plains Indian. He is a warrior, he has no humor unless it is that of an incongruous and farcical type, and his language is full of 'hows', 'ughs', and words that end in 'um'. Only rarely in the popular media of communications is it hinted that Indians too, were, and are, all kinds of real, living persons like any others and that they included peace-loving wise men, mothers who cried for the safety of their children, young men who sang songs of love and courted maidens, dullards, statesmen, cowards, and patriots. Today there are college-trained Indians, researchers, business and professional men and women, jurists, ranchers, teachers, and political office holders. Yet so enduring is the stereotype that many a non-Indian, especially if he lives in an area where Indians are not commonly seen, expects any American Indian he meets to wear a feathered headdress. When he sees the Indian in a conventional business suit instead, he is disappointed!"

9. Does the book present both sides of the event, issue, problem, etc.? Does the book contain any factual errors or misleading information? Does it perpetuate myths about the American Indian?
10. Are loaded words (i.e., chief, savage, buck, squaw, red skin, etc.) used in such a way as to be needlessly offensive, insensitive, inappropriate?
11. Does the book put the contributions the American Indians have made to Western civilization in rightful and accurate perspective?
12. What additional information might be needed to make the book more relevant, useful, or to present both sides? Is comparable information presented more effectively in another book?
13. Is the author qualified to write a book dealing with American Indians?
14. Has the book been reviewed or evaluated by a person who is knowledgeable about American Indians as well as about the subject of the book?
15. Where and how might this book be used in a school curriculum to increase awareness and understanding of the American Indian?

Rupert Costo
The Indian Historian, San Francisco

Resolution

Be it hereby resolved, First National Indian Education Conference held in Minneapolis, November 21 - 20, 1969, do hereby fully support the American Indian Press.

Find one in the nation, first publishing company in the nation directed and organized by American Indians.

#10 WORKSHOP ON CURRICULUM: DOES AMERICAN INDIAN HERITAGE HOLD ITS PROPER PLACE WITHIN THE SCHOOLS? (30)

Danny Honahni, Chairman

A SUMMARY OF THE MINNEAPOLIS CURRICULUM WORKSHOP

It seemed to me that workshops should be "action-oriented" to enable participants to proceed with some sort of action at their local areas. With this in mind, we broke into small discussion groups, to increase participant input and maximize involvement.

I had developed five questions, to which alternative solutions would materialize into an "information bank." Many aspirations to change curriculum have been exercised, but for lack of viable methods of approach, not much has been accomplished at the grass-roots level. Our objective was to deposit many such approach methods into the "information bank," from which withdrawals could be made to bolster the efforts of the Indian people to change curriculum in their schools.

The following contains the five questions for which we sought solutions, and the methods of approach recommended:

(1) How can I find out what curriculum is offered in my school?

a. At teacher orientation meetings, ask the administrators to inform the Indians what is being taught in their schools.

b. Education Committees should make extra efforts to check into curriculum in schools. Reports of their findings should be made to the people.

c. School administrators as well as teachers must make extra efforts to inform the community of curricula.

d. Parents must take initiative to become more involved.

e. Indian parents dhould request substantive data about curricula at PTA meetings.

f. Develop "liaison" position in an Indian who will work with the local parents informing them of school curriculum, other programs and immediate problems. (Awareness Program)

(2) How Can I get the curriculum changed?

a. A unified proposal from teachers, anthropologists, tribal leaders, tribal councils, parents and students, should be directed to departments of education from different areas, calling for an increase in the amount of American Indian history in present school programs.

b. Change administrators who oppose curriculum changes and who express disgust for Indian involvement in education.

c. Demand that schools remove poor material (which depicts Indians as sub-human) from classroom use.

d. Organize a community group to confront the local school system to request whatever curriculum changes it wants.

e. Talk with PTA groups, social action groups, tribal councils, women's clubs, men's clubs, etc, to encourage, organization to improve curriculum in the schools.

f. Have college-educated Indian people conduct a workshop for teachers and give them minipaks and multimedia material which will make a curriculum relevant to Indian needs. Instruct the teachers on its use. (Don't just talk about it, do something!)

g. Produce a regional film depicting conditions on reservations, interviews with school drop-outs, and interviews with relocated, disenchanted Indians.

h. Establish a bibliography of all fiction and no--fiction books which depict Indian life and culture. Send lists to <u>all</u> public, mission and BIA schools.

i. Form a Indian speakers' bureau to make speakers who can "tell it like it is" available to all schools.

j. Solicit the help of noted Indians in politics, films and industry to put on a TV special to inform the ignorant American public.

k. Conduct sensitivity sessions on Indian education problems with teachers and other interested persons.

(3) How can curriculum be developed which will create skills and attitudes appropriate to individual needs?

a. A bi-cultural curriculum must be implemented. Hope was expressed that this idea would work in any kind of school with any sort of Indian-white ratio.

Teach units on Indian history, culture, and society viewed from the past and present. Start in the primary grades and continue on through the secondary grades. The units should consider stated subjects from both the Indian and white points of view. This would provide enlightenment and understanding of both points of view. This way all students would be addressed no matter what the ratio of ethnic mix. Each student would be free to make his own judgment as to which viewpoint he chooses to adopt.

b. Curriculum should emphasize similarities'-common elements' which might result in establishment of alternative behavioral skills.

c. Only a frame or format should be established by curriculum developers (along with a few examples); then the teachers will improve on the examples.

d. Have local Indian resource people teach. (Example: At Turtle Mountain, the Tribal Constitution, and its content is taught by the Tribal Judge.)

e. There are many tribes in the U.S. Each has problems that require specialized methods of approach. Therefore th-re is a need for 220 different curricula, each designed to fit an individual tribe.

f. Sound solutions have not yet been found for the following problems:

(1) BIA dulls the initiative in teachers.

(2) Teachers are inadequately trained to go into homes to show Indian parents that they are interested in them, or to get the parents involved.

(3) Teachers cannot develop curricula; they have no time.

(4) Joint responsibilities have not developed to a point where the school is willing to listen carefully to the Indian needs.

(5) Information toward desired curriculum changes cannot come from home. Such information is too generalized; there is little participation from parents, who often don't care (although Indian people try to work with their own people). Demands must be made that teachers supply more input for curriculum changes.

(4) How can I get involved in curriculum development?

a. Through advisory committees to local schools, reservation or urban.

b. Get Indian people on school boards.

c. Provide funds necessary to train Indian people to become involved in curriculum development. On-the-job involvement is to be preferred.

d. Participate in teacher workshops within school system.

e. Establish an organization which will focus its efforts on examination of textbooks and reading materials.

f. Channel efforts through organizations such as NEA.

g. Get a bibliography established on all curriculum development programs and make it available.

(5) What can teachers and/or school administrators do to aysist local organizations or tribal councils?

a. More specialized courses are needed for in-service training of

teachers to familiarize them with the special needs of Indian children. Such courses should be required for teachers in schools with Indian population.

b. Teachers should start "telling it like it is" to the children instead of continuing with the obsolete textbooks which are now being used. Such texts portray the Indian as second-class citizens.

c. An extra effort should be made by the administrators to bring parents and/or tribal leaders to the school board meetings or classrooms.

d. An immediate and precise commitment expressing the extent to which school administrators are willing to work with Indians must be obtained.

e. Teachers must have higher expectations of Indian students. Indian children can achieve well academically if given the opportunity.

f. Respect Indian recommendations about Indian education instead of trying to misdirect and obliterate the true meaning of each recommendation.

g. Teachers must voice their opinions on the need for curriculum change, and specify what is needed to the administrators.

h. Indian parents must push to attain some control over teacher recruitments.

Well there it is! The response given to the group leaders was very good and the comments on the method which we incorporated was also good. (Group discussions) However, there was quite a bit of noise in the conference room which made it hard for some people to hear, but quite a few of the participants had some input into the workshop.

Attached is a resolution which was passed by our workshop. I hope that I have made this summary comprehensible and meaningful.

CURRICULUM WORKSHOP RESOLUTION

Whereas, the Indian people attending the National Education Workshop at Minneapolis, Minnesota; feel that there is a definite need for immediate curriculum changes in schools, and;

Whereas, the curriculum should focus on Indian culture and initiate a positive image of the Indian people;

Therefore be it resolved, that every school with at least 10 percent Indian enrollment do establish a course on Indian culture. The content of such course should include the best information available on Indian society, and should serve as a center to provide a positive self image to Indian students and correct information to non-Indian students on Indian culture and society.

#12 WORKSHOP ON SPEAK-OUT:
FORUM FOR EXPRESSION OF IDEAS BY INDIAN PEOPLE

Herschel Sahmaunt, Chairman
November 20, 1969

Evaluation

Attendance - approximately 100, basically comprised of young people. Attendance affected somewhat by other interesting topics scheduled at the same time and by being scheduled near the end of the conference. Because of this the group was comprised of "locals."

As group discussion leader, I began the session by relating the purposes of the conference: to give the Indian people an opportunity to make recommendations or submit resolutions regarding Indian education and to get ideas about what they as individuals might be implemented in their home areas which would improve Indian education.

Topics discussed:

1. Who should direct a conference of this type? The middle class or grass root Indian?

2. Who or what type of Indian should serve as panel leaders or discussion leaders?

3. Maintaining Indianism while obtaining an education.

4. Whether or not non-Indians religions should be allowed to influence Indian education and Indian religions.

Tendency of the group was to restate problems known generally to all rather than offer constructive or useful recommendations.

Recommendations: passed by the group:

1. That the remainder of the conference be discontinued and that all Indians in attendance would caucus and get a true Indian consensus about Indian education.

   Motion made by Clyde Bellecourt. Seconded by Frank Canizales.

   This meeting was to be chaired by Ralph Ware and Brother Red Owl.

Little resulted from this meeting in the form of possibilities for action. No action resulted regarding the motion. A constructive synthesis of the session is difficult to state as free expression was slow in developing

and the limited time terminated discussion as it was beginning to relate to education issues.

Free expression proved successful in the sense that an unstructured session was made available to the more vocal participants who were allowed to vent their very emotional feelings and provided opportunities for them to be seen and heard.

#14 WORKSHOP ON A NEW APPROACH TO INDIAN EDUCATION:
PROJECT - RED LAKE SEVEN

Pete Petrafeso, Chairman
November 21, 1969

Summary

The workshop on the Red Lake Seven Project got off to a fast start. Approximately 100-125 people attended the workshop with over 75 percent having observed the demonstration classroom the day previous.

Following a brief introduction of the participants and a few minutes devoted to giving explanatory remarks concerning the research and procedures that had culminated in the implementation of the project, the questions from the workshop participants came gushing forth.

The session was very positive and participants generally viewed the results as worth looking into further as a possibility for other schools. Several questions regarding this possibility were asked. There were many supportive comments from the audience about use of individualized instruction. Many people in the audience were people who had attended my other presentations. These people were very supportive. A general observation that I was able to make was that only about 25 - 30 percent of the people who attended the session were Indian people. I don't know what this means, exactly, but I mention it in any event.

The types of questions that were asked can be divided into five categories:

1. General procedural questions concerning the initial setting up of such a program. Questions such as -

a. Why did you decide to go to Red Lake?

b. Why start in the fourth grade and not first grade?

2. Specific questions regarding training program - How much training is required?

3. Personnel -

a. How did you select the teachers?

b. Do the aides receive special training?

c. What are the qualifications for being an aide?

4. Curriculum -

a. What special curriculum is used and in what subject areas?

b. What kind of Indian cultural material is being used?

5. Results -

a. What have been the results?

b. Is attendance up?

c. What do parents say about the program?

The workshop session was successful, but the classroom demonstration was the real success. Given that these kids were transported 250 miles from their familiar classroom setting to a make-shift classroom and had to be observed by complete strangers, not to mention the interruption, they did a magnificent job!

#15 WORKSHOP ON THE UNIVERSITY AND INDIAN EDUCATION

(40)

Ned Hatathli, Chairman
November 21, 1969

UNIVERSITY AND INDIAN EDUCATION

Objectives

1. How to solve the low college attendance by Indians.

2. The high dropout rate of Indians at colleges.

3. Lack of understanding and appreciation of the American Indian both in colleges and universities and in the media generally.

Each panelist was given at least 15 minutes to react to the above objectives. The participants were then asked to make comments or ask questions of the panelist on their presentations.

Various causes were mentioned as to why condition exist as to objective (1), (2), and (3).

1. a. Lack of Indian understanding
   b. Lack of financial sources
   c. Lack of involvement --- commitment to who they are.

2. a. Inability to communicate with non-Indian educators (alienation)
   b. Discrimination and antipathy of fellow students.
   c. Difficulty of adjustment to new environment.

3. a. Inadequate study of the American Indian - existing studies though numerous have wrong foci.
   b. Lack of Indian Studies program.
   c. Lack of contact of Anglos with Indians.

Recommendations

1. a. Work towards having the colleges adapt Indian Studies programs, adequately prepare students for environmental differences in college locations.
   b. Students to organize Indian clubs, associations, centers, which would provide more fully the understanding of Indian culture.
   c. Dress up schools with Indian flavor.
   d. Provide financial aid for Indian students on the basis of need.
   e. Establish open enrollment in aceas with high Indian population-without regard to performance on entrance tests.

2. a. Provide for training of non-Indians in Indian culture and problems.
   b. Establish Indian Studies programs and make courses fit the students rather than vice-versa.
   c. Better language preparation before college.
   d. Encourage through Indian studies the pride in ancestry so that they will not have to look outward for approbation.
   e. Provide adequate social and cultural life at colleges with emphasis on Indianness.
   f. Increase total college enrollment of Indians.

3. a. Preparation of more and more and more Indian Studies teaching materials.
   b. Introduction of Indian Studies courses with Indian teachers.
   c. Encourage Indians to speak out in public on major issues.
   d. Create an organization to react to articles, programs, moves slurring Indians.
   e. Greater orientation to awareness of what American Indians are doing.

#16 WORKSHOP ON B.I.A.:
B.I.A. - SCHOOLS/PROBLEMS AND SOLUTIONS

Dr. William Benham, Chairman
November 21, 1969

Summary of Group Work

In the "B.I.A., Plans, Programs, and Problems" session there was a review of present and proposed BIA educational activities made possible by a slide presentation developed for use with the Bureau of the Budget and Congress.

The session was lively and the comments included the following:

1. Improved personnel policies to facilitate employee hiring and firing.

2. Improved pay to encourage more Indians and young Indian people to enter teaching as a career. It was also urged that a career ladder which reaches the top be formed. Use of programs like teacher corps on the Navajo reservation was related.

3. Instances of proper and improper handling of children was cited.

4. The need for added bilingual-bicultural programs was noted with funds being available for the U.S. Office of Education to Indian tribal groups.

5. It was urged that programs be developed and extended which maximize the right of students to make decisions.

6. Full involvement of parents was urged as a way of improving all educational services.

7. It was stressed that the focus should be on "what's ahead" and how the Indian people can make themselves heard.

8. Mr. Tim Benally, Chairman, Education Committee, Navajo tribe related the success of the Navajo School Board Program developed by the Tribal Council.

#18 WORKSHOP ON SPEAK-OUT: FORUM FOR FREE EXPRESSION

Lotsee Smith, Chairman
November 21, 1969

I. Although this may not be the time nor place, I would first like to thank the planning committee and the people of Minnesota who are to be commended for this excellent effort, and I am grateful to be a part of it.

II. Speak-out session -
We had a free exchange of ideas, but I think we did talk with mutual respect. We had some verbal arrows; I caught a few of them myself.

III. Some of the few topics mentioned were:
1. All-Indian universities
2. All-Indian public schools
3. Problems of Indian people getting jobs as teachers, aides, counselors, etc. and the need for Indian people in these positions
4. Changing of standard grades vs. non-grades
5. Education of the non-Indian

IV. Out group wishes to put resolutions before the conference, and I will call up a member of the committee or Clark Skoglund, Noami Lyn

Specific objectives as stated by participants:

1. Get on radio with program to develop human understanding
2. Become more active in Indian affairs in Minnesota
3. Recruit Indian students in colleges
4. Redesign a course in school administration that I teach
5. Begin a tutoring program at a junior high school
6. Sound off in my Indian history-culture class -- discuss prejudice and discrimination in my junior high
7. Make a list of resource people in my community
8. Work out comprehensive self-help program for Indian people in Minnesota through the coordinating communities for Indian concerns
9. Organize an Indian parent group to serve on public school boards
10. Do workshop for teachers with Indian parent participation

Edward Kennedy

Robert Kennedy Memorial Foundation
Washington, D. C.

Whereas: The First National Indian Education Conference requests the Robert Kennedy Memorial Foundation to allocate the memorial funds for the purpose of innovating Indian Education through a National Indian Education Committee composed of Indian representatives from all states.

Chairman - Les Northrup

Committeewoman - Clara Skoglund

Committeeman - John Ballard

#19 WORKSHOP ON INDIAN VALUES: WHERE IN INDIAN EDUCATION?

(46)

Dr. John F. Bryde, Chairman
November 21, 1969

SUMMARY

Workshop on Indian values: Where in Indian Education

The panel collectively presented the following ideas:

In cross cultural education, the following axioms are generally recognized by educators and behavioral scientists: a) one must start with the child where he is; b) one must utilize the value system of the group being educated; c) in need fulfillment, it is the cultural needs of the child that must be met because, beyond the biological and psychological needs common to all men, most of our other needs are learned or culturally induced needs.

One of the tragedies of Indian Education is that not one of the above axioms is observed in most Indian schools.

In regard to the first axiom, an examination of text books for preschool and lower elementary Indian children reveals that, by utilizing the typical "Dick and Jane" type of material, the average Indian school is starting with the Indian child, not with his Indian awarenesses, but as though he were a little non-Indian in the suburbs. They are starting with the Indian child where the non-Indian child is. This initial and continuing lack of Indian input does not build upon nor continue to feed a prideful Indian awareness and results in severe psychological damage that will appear in the majority of the Indian students at about the junior high level.

In respect to the second axiom, the value system of the dominant culture is built into the American school system and it is these values that are offered for motivation to the Indian child. Behavioral scientists have known for many years that the system of rewards and punishments (values) of one culture do not necessarily motivate people of another culture; yet, the non-Indian value system is offered the Indian child as motivation in the typical Indian school.

In regard to cultural need fulfillment, in the educational material utilized, it is the cultural needs of the non-Indian child that are offered to the Indian child in the average school for Indian students,--and not the cultural needs of the Indian child. A national drop out rate of 60% for Indian students indicates that their cultural needs are not being met. If the cultural needs of the Indian children were being met in the schools, one can reasonably assume that they would stay in school and continue to feed in that "educational trough."

It is not only the drop out rate that reflects the general failure of Indian Education. For over the past ten to fifteen years, the increasing literature from psychological testing and clinical reports uniformly reveals severe mental health problems for Indian youngsters, attendant with a suicide rate much higher than the national average for young people of the same age.

Alienation and anomie, even from their Indian groups, generally precede these emotional problems. The Indian school is the main area of confrontation with the dominant culture and it is here that the damage is being done, largely because of the non-observance of the above mentioned axioms.

It was pointed out that each person learns his attitudes and values unconsciously from his group and continues to practice these values until they are examined and brought to the conscious level of his mind. Indian students are never taught their values in the schools in the sense of bringing them to the conscious level of their minds in order to examine them, find pride in them and therefore in themselves. For failing to do this, Indian schools have failed their Indian students and hindered him from answering effectively the question of "Who am I?"

The panel earnestly urged that Indian values be taught in the schools, in the above sense, in order to utilize these values consciously to goals of human success and fulfillment acceptable to the Indian people.

The great Indian values of Individual Freedom, Bravery, Generosity or Sharing, Harmony with or Adjustment to Nature, and Good Advice from Indian wisdom must be plumbed and taught in the Indian schools as the prideful wellspring of traditional Indian behavior.

"The First National Indian Educational Conference"

Friday, November 21, 1969
Workshop - Topic: Vocational Education: There is a Choice. --------David Risling, Jr., Chairman

Panel: Duane Dunkley
Billy Lawrence
Juana Lyon
Wyman McDonald

Suggestions

1. Conference - - too much emphasis on pushing the college education concept - - This relegates Vocational Education to the background (secondary) - Why?

2. Why couldn't Voc. Ed. - - college training be together?

3. Adult education - - parents should be motivated to pass along this motivation and desire.

4. High School - - pressure to offer vocational courses which may be more relevant to students.

5. Public School - - funding - easier - cheaper to offer college prep courses.

6. Curriculum offering should be more diversified - - Voc. Ed. and College Prep.

7. Recommendations - - Voc. Ed. program - - where is the industry to offer jobs to our Indian children?

8. Involve industry - - to provide their training program so that students' preparation would be more relevant (meaningful!).

9. BIA - - hire young Indian counselors to work with Indian relocatees in the urban as well as rural areas.

10. Secondary School - - Students are too often pushed into vocational training - Offer exploratory occupational courses to steer students. However, we must offer continuous education after high school or it will add to his frustrations!! Adults may be offered these exploratory courses.

11. Use of occupational exploration courses - - incorporate into the regular school program!

12. Where can one turn for Vocational Education Training?
(a) BIA programs
(b) MDTA
(c) OJT
(d) AVT
(e) Direct employment

13. Organizing the bringing together of these programs which offer Voc. Ed. - - eases administration of programs.

14. Perhaps the use of BIA's Public Law 959 money in the existing public school set-up.

15. Use of Indian consultants in the field to assist in drawing up innovative and relevant programs.

16. Use of churches - - their funds if channelled thru non-profit organizations - - then matching Federal funds can be obtained for supplement or enrichment.

17. Improvement of the type of testing procedures (GATB - white middle class). Find other way to test cross-culturally or use the recommendations of counselors who know these individuals.

18. Industry now becoming test happy - - there is a danger that individuals may encounter a roadblock. On the other hand, Industry should review seriously their tests. For ethnic minorities, industry is now using more and more the interview than tests.

19. Certification of instructors on qualifications. Some individuals who could be certified by performance rather than credentials.

20. Use of para-professionals - - lay people as consultants on various endeavors.

21. Involvement of Indian parents in the on-going public school functions and activities.

22. A National Conference on vocational education which Indian people can attend.

23. Indian representation on the agenda of the National meeting in Boston, Mass.

24. Voc. Ed. should be scheduled earlier in next conference. Also, again more emphasis on Vocational Education.

25. If possible, use of Indian personnel whenever possible in working with Indians.

Duane Dunkley

D:jp